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In Memoriam



Dariusz Ratajczak, Polish Historian

November 28, 1962 – 2010

...what possesses greater intrinsic value? Maintaining the mainstream version of the Holocaust at any cost, or the life of a single human being whose only offence was to engage in historical research in a quest for the truth?

LES MISERABLES

The Tragic Death of a Night Porter

By JPBellinger - debunks@sbcglobal.net

On June 11, 2010, a badly decomposed body was discovered wedged in between the seat of a parked vehicle in a shopping center located in Karolinka, Opole, in Poland. The cadaver was decomposed beyond recognition, and DNA tests turned out to be inconclusive in establishing the identity of the victim. However, papers and documents discovered inside the vehicle led police to conclude that the deceased individual was Dariusz Ratajczak, a professor of history who formerly taught at the University of Opole. He was 48 years old at the time of his death. Family members confirmed the fact that the decedent was indeed Dariusz Ratajczak. After being questioned, a number of witnesses told the police that the car had only recently been parked there. In fact, just prior to his demise, Ratajczak had been planning a business trip to Holland, where he had been hired to work as a translator.

In fact, Dariusz Ratajczak's troubles began with the publication of his booklet, ***Dangerous Topics***, in March, 1999. The treatise was self-published and limited to only 320 copies, but gave credence to the old maxim that the 'pen is mightier than the sword. Ratajczak's essay provoked a firestorm of criticism among his contemporaries. In the month following the book's publication, a rather surprised Ratajczak was summoned to the editorial offices of the *Gazeta Wyborcza*, a leading Polish newspaper, where he was sneeringly told, "We'll trample you into the ground for the little book, and the little sub-chapter on the Holocaust."

True to their word, the editor of the newspaper proceeded to do just that. The *Gazeta Wyborcza* instituted a smear campaign of harassment and intimidation calculated to ruin the man's life and livelihood – and it succeeded beyond their wildest expectations. Ratajczak was charged under Poland's 'Holocaust denial' law, which had been passed by the legislature as a result of pressure from the Jewish lobby. Even though the court eventually dismissed the charges against him, the smears, lies and libels emanating from the media continued to dog him with the fanatical persistence of an Inspecteur Javert. Instigated by the media assault, others joined the chorus to expel Ratajczak from his teaching position. The director of the Auschwitz Museum referred to him as a "Nazi," and the spokesman for the Israeli embassy in Poland, Michael Sobelman, publicly expressed his "surprise" that "such a man works at a Polish university." Unsurprisingly, the Simon Wiesenthal Center joined in the chorus, accusing Ratajczak of being an 'anti-Semite,' to which the Professor responded rather phlegmatically:

At present, the charge of anti-Semitism has become a sort of exceptionally brutal weapon, which the "Establishment" uses ruthlessly against independent thinking men (for the greater fun of it, also against Jews, such as Dr. Israel Shahak.) Write, in accordance with truth, about the almost racist character of the state of Israel, and you will be an anti-Semite. Point to Simon Wiesenthal, his errors of the past, or rub Mr. Adam Michnik his Gazeta Wyborcza up the wrong way, and you will be an anti-Semite. Write a few words of truth about all those Wiesels, Kosinskis, or a few anti-Polish Australian liars of Jewish extraction, and you will be an anti-Semite, of course... And so on, on, on. Sheer paranoia, or – and here we are going back to the source – an important element of political correctness.

Perplexed by the ferocity and persistence of the attacks launched against him, Ratajczak commented–

"What hurts me most is that I found myself in a group of historians who have been muzzled. After all, please see: from 45 years to now the number of Jews murdered in Auschwitz-Birkenau has dropped from six million to less than one million. It's official data. Indeed, even if they had killed one man, that would be a tragedy. But how is it that some historians may legitimately question the numbers of the Holocaust, and others can not? How is it that some people can reduce the six million to less than a million and nothing bad is happening to them? How is it that some people are not allowed to examine this

subject and even be wrong, while other historians are allowed all this?" [1]

Expelled from his teaching position at the University of Opole on charges of 'denying the Holocaust,' he was compelled to seek work as a menial laborer. Prior to dismissing him, Ratajczak suffered the indignity of being ordered by his superiors at the University to submit to psychiatric treatment for presuming to question any aspect of the Holocaust. A colleague advised him that the only option available to him would be to move out of Opole and change his identity. The slander campaign became so unbearable that it alienated his spouse and destroyed his marriage, and the once celebrated professor was reduced to penury and destitution. Wherever he applied for work, prospective employers would receive telephone calls from 'yellow' journalists informing them that the applicant was a 'holocaust denier,' and that hiring him would be 'bad for business.' The hint alone sufficed to induce employers to subtly drop his application into the nearest wastebasket.

In the weeks preceding his death, Dariusz Ratajczak turned into a phantom of his former self, abandoned and shunned by family, friends, and former colleagues alike. The disturbing news of Ratajczak's death shocked traditionalist and patriotic organizations in Poland, whose spokespersons lambasted Ratajczak's detractors as people having the blood of an innocent man on their heads.

For them, Professor Ratajczak's death prompts a serious moral dilemma: **Is questioning the holocaust, or holocaust 'denial' of more intrinsic worth than the life of any human being?**

In a moral sense, what possesses greater intrinsic value? Maintaining the mainstream version of the Holocaust at any cost, or the life of a single human being whose only offence was to engage in historical research in a quest for the truth? Disturbingly, there are those who would stop at nothing to silence any and all independent inquiries into the historical event known to historians as the Holocaust, a fact best illustrated by the response of those who supported the willful and malicious persecution of a man for exercising his God given right of intellectual freedom. Unfazed by the news of his death, Ratajczak's detractors gloated over his demise, intractable in their cynical hatred for the man.

One critic mockingly commented that he 'lived off his wife and could not find a better job than a waiter and a night porter. He lied, and had mental health problems, and led a miserable life and had a miserable death.' As if lying, personal misfortune and mental health problems warrant a miserable death for anyone!

Moreover, the obvious point was deliberately overlooked: The man was once gainfully employed, and highly respected, and his 'mental problems' did not exist until the usual merchants of sleaze and smear sunk their hooks into him, but by resorting to this process of vilification, the victim is dehumanized and condemned, and the assassins are cheered and comforted.

The reader may catch a glimpse of Professor Ratajczak's profound insights and spontaneous genius, as revealed during the course of an interview

where he proffered an assessment of "politically correct" establishment historians:

It is they who, deliberately, convert history into a handmaid of current political interests of equally morally and intellectually cheap ruling elites. Finally, it is they who decide which fact or historical figure to make prominent, and about which to keep silent to the death. Of course, they do it from the angle of current political usefulness....

Everywhere half-truths, lies, propaganda. But it is not at all madness, but a method leading to the destruction of historical consciousness, to the cutting off from the truly Polish historical heritage, without which the nation cannot exist. A nation is, after all, past, present, and future generations. If we break the first element of the triad, the whole starts making no sense. And that is where the "creativity" of the politically correct correctors of history is leading.

If there is an uninvestigated historical fact, I investigate it, whether somebody likes it, or not. If there is a problem which requires at least reporting about, or expounding, I report about and expound it. Regardless of whether they accuse me, for instance, of breaking the law. Because of this, I am an easy target for attacks. Such is the lot of a man not caring about censorship (the communist one before, and the politically correct one today). Good God, I didn't become a historian to write between lines. A historian has one basic role to perform. It is to reach the truth. In essence, truth is a historian's only friend. A historian ought to know that truth has no hues; truth is always clear, and one.

Professor Ratajczak's death was ruled a 'suicide,' but skeptical people, perhaps bearing in mind the recent arrest

of a Mossad assassin operating in Poland, are asking how a person in an advanced stage of composition was able to drive to a public parking lot and park a car?

In the preface to his prescient treatise, "Dangerous Topics" Professor Ratajczak opined:

"Writing about Polish – Jewish relations is a risky activity. Especially for the Pole, who believes that these relations should be presented on the basis of truth. It's easy then – paradoxically – to be exposed to charges of extreme nationalism, xenophobia and Anti-Semitism. The consequences are often sad: a social boycott (everyone has those friends they deserve), racial and publishing blacklisting. In the end-occupational death."

Unfortunately, and certainly unforeseen by Professor Ratajczak, 'occupational death' transformed into physical extinction.

Prior to his unforgiveable transgression, Professor Ratajczak was feted as one of Poland's most brilliant historians, and highly regarded by his students. He leaves behind a wife and two orphaned children. His funeral was held in secret, without notifying the public, and the results of a mandated autopsy are said to be forthcoming.

What may be said as his epitaph? Dariusz Ratajczak shall most likely be remembered as the victim of a cruel, relentless fate at the hands of cruel, relentless people who used his book, "Dangerous Themes, to drive the nail into his coffin. On the day Dariusz Ratajczak died, free speech in Poland died with him.

[1] Bibula pismo niezalezne,

<http://macgregor.salon24.pl/195441,drdariuszRatajkiczak-nie-zyje>

TRUTH ABOVE ALL

Interview with Dr. Dariusz Ratajczak, October 15, 2002

By Zbyszek Koreywo – <http://koreywo.cjb.net>

Zbyszek Koreywo (ZK): Where and when was today Ph.D. in History, Dariusz Ratajczak, born?

Dariusz Ratajczak (DR): I was born in Opole, on November 28, 1962, but, just like a considerable majority of the inhabitants of this city, I am not a native Silesian.

ZK: Who were your parents? What did they do?

DR: My father, Cyryl Ratajczak (b.1928) comes from Wielkopolska. (1) By the way, the name Ratajczak is typical of that region of Poland. My father, the son of Michal Ratajczak, a Wielkopolska insurgent (2) and volunteer in the Polish-Soviet war, was born in Srem (40 km south of Poznan). My grandfather Michal, a clerk in the local Health Fund, (3) and local party activist (from 1937, he belonged to the Christian-Democratic Labor Movement) (4) ensured a good, comfortable childhood to my father and his brothers. They were a solid and hard-working petit bourgeoisie Wielkopolska family. In 1940, my father, then a 12-year-old, was deported by the Germans for forced labor. Actually, he worked for the German "bauers" throughout the whole war. After his return to Srem, he, along with his father, became active in the Polish People's Movement; (5) he paid for it with a month long arrest in 1947. By the way, he shared the cell with his father. A year later, with a new first name (Cyril was replaced with Antoni), he began studies at the Faculty of Law of Poznan University. After completion of studies and practicum, he came to Opole, where he started working on a legal team. My father, today retired, was an outstanding lawyer, of an acknowledged

reputation in the Polish legal profession. He defended, among others, one of the Kowalczyk brothers, accused of blowing up the assembly hall in the School of Pedagogy in Opole. (6) He took part in the political trials during martial law. (7) Also, he was active in the domain of sport, as a soccer referee. My late mother, Alina (her maiden name was Czuchryj), came from the Eastern Borderlands of the Polish Commonwealth. She was born in Chodorow (the eastern periphery of the Lwow district) to an "oil" family. Until the outbreak of war, her father, Stanislaw Czuchryj, worked in Polmin, a purely Polish oil company in the city of Boryslaw. This saved him from deportation to Siberia. The Russians were not so stupid as to get rid of a professional in the field. After the war, my mother's family, following the trail of hundreds of thousands of Poles, arrived in the Western Territories. (8) There my mother met my father; I and my sister are the result of it. Undoubtedly, the historic experiences of my family, on both the sword and distaff side, had influence on my interest in history. I was in a privileged position, however, because I could fetch information from representatives of two different traditions: the Wielkopolska tradition, and the Eastern Borderlands one. Initially, the latter had a greater appeal to my imagination, and that was thanks to my mother, who made me aware that the Russians had stolen the Borderlands from us. To me, an 8- or 9-year-old boy, it was an incredible shock, the more so that, in the elementary school, the teacher tried to confirm us in the belief that the

USSR was our greatest friend. Besides, my grandpa and grandma repeated constantly to me that in the East soil was fertile, tomatoes the size of small pumpkins. This appealed to the child. Simply, I started disliking those who had stolen the tomatoes from us, and I automatically carried over this dislike of the Soviets to the local communists. Also, I was lucky that during school holidays my father often took me to watch court proceedings. We would drive throughout the whole country, and he would tell me about grandpa Michal, the Bolshevik war, (9) and his own imprisonment. Actually, I was lost to People's Poland right from the beginning. I did not join the scouts, (10) nor the Polish-Soviet Friendship Association. Entering high school in Opole, I already knew that history was going to interest me above all. I was by far the best historian and geographer in class; I took part, as one of two representatives of the Opole district, in the Central Historic Olympic Games in Warsaw. This enabled me to enter university without preliminary exams. I chose the Adam Mickiewicz University in Poznan, first, because I wanted to make my father happy, and, second, because my Opole colleagues would choose the nearby Wroclaw. But I did not want to study at a varsity denoted by the cryptonym B.B. Alas, this did not signify Brigitte Bardot, only Boleslaw Bierut.(11) I do not regret that decision. I had truly outstanding professors and capital colleagues. Without doubt, the strikes in November-December 1981 hardened and united us. We, fledgling students, had just begun studying, when - there you've got it, right away a strike. And so we striked on to 13 December, when the ZOMO (12) asked us, by the way, politely, to leave the building. Later on - brisk learning, illegal transport and distribution of books, active social life, return to Opole, and, from 1988 on, working in the Opole higher education institution.

ZK: Where are the seeds of historical truth sown? Can society function without the knowledge of the past?

DR: As I have already mentioned, history has surrounded me at all times. I think, however, that most important is the family milieu, where a man develops his moral, patriotic, and, partially, ideological backbone. Thank God, I was raised in an ordinary Polish home. Today it is not as obvious any more. At present, the majority of young people leave the family home without the baggage of the past, without grandparents' and parents' stories about times past. At best, those are babblings, such as "in Gierek's time (13) it was so good". Schools at every level of education complete the work of destruction. Although the cretinous Marxists are already gone, they have been adequately replaced with empty-headed, politically correct idiots, who are as numerous in Poland as in Australia. Stupidity is not picky about continents, it seems. It is they, those good-for-nothing historians, who finish off history, which in their version ceases to be the carrier of truth, the mistress of life, the reason for national pride. It is they who, deliberately, convert history into a handmaid of current political interests of equally morally and intellectually cheap ruling elites. Finally, it is they who decide which fact or historical figure to make prominent, and about which to keep silent to the

death. Of course, they do it from the angle of current political usefulness. That is why young people know nothing about Dmowski (14) (because he is an ultra-patriot, and we are moving toward the post-Freemason hybrid called the European Union), Witos (15) (because he defended Polish land, and in the European Union land can be transferred to foreign hands), the Silesian Risings (16) (because it is Polish nationalism, and Upper Silesia ought to be the place of Polish-German cooperation), the Poznan June of 1956 (17) (because Jacek Kuron (18) et consortes were not there, and the authorities shot only at anonymous Poles), the murder of Bogdan Piasecki (19) (because Jews committed the murder, so it is not proper to speak about it), et cetera. Instead, the Kielce pogrom, (20) the March events, (21) and the Gehenna of the Trockists from the KOR are rattled on about from A to Z, and, in addition, over all this the Holocaust Industry is watching, and talking with the teachers' mouths into young people our alleged offenses against the Jews. Everywhere half-truths, lies, propaganda. But it is not at all madness, but a method leading to the destruction of historical consciousness, to the cutting off from the truly Polish historical heritage, without which the nation cannot exist. A nation is, after all, past, present, and future generations. If we break the first element of the triad, the whole starts making no sense. And that is where the "creativity" of the politically correct correctors of history is leading.

ZK: What were the circumstances of your first contact with dangerous history?

DR: First of all, I must explain that I am a historian and publicist dealing mainly with most recent history of Poland, so I encounter history, or dangerous topics, very frequently. But it is not I who invent them, nor decide whether they are dangerous or not. It is "social demand", the obligatory trend, etc., that decide about it, unfortunately. My non-reformability, however, is based on the fact that, unlike others, I am completely not interested in those trends and fashions. If there is an uninvestigated historical fact, I investigate it, whether somebody likes it, or not. If there is a problem which requires at least reporting about, or expounding, I report about and expound it. Regardless of whether they accuse me, for instance, of breaking the law. Because of this, I am an easy target for attacks. Such is the lot of a man not caring about censorship (the communist one before, and the politically correct one today). Good God, I didn't become a historian to write between lines. But to answer your question directly. Well, in 1986, I defended in Poznan my Master's thesis entitled "The Poles in the Wilno District 1939-1944" (later on, after additions, I published it in the book form). One of the chapters dealt with the struggles of the Wilno and Nowogrod Home Army (22) units with Soviet partisans. Having read the work, my mentor, the late professor Ochmanski, a well-known expert on history of Lithuania (a disciple of the great Henryk Lowmianski), but also a "cement communist", who sat on verification committees during martial law, blushed, then kicked me out, with a note: "Change, or no Master's". I

came back a week later, to hear at the door: "Have you changed it?" "Yes, I have." The joke was that I had added a sentence that it was the Soviet units that provoked skirmishes with the Home Army. Ochmanski trusted my word; he did not even glance at the text.

ZK: What should a historian's role be ? What is the sine qua non condition for practicing history ?

DR: A historian has one basic role to perform. It is to reach the truth. In essence, truth is a historian's only friend. A historian ought to know that truth has no hues; truth is always clear, and one. Striving after truth, a historian should avoid like fire "friendly" whispers, such as "any coin has two sides", "the golden mean", "make a compromise", etc., because they lead him astray, get him closer to lying. After ascertaining the truth and here we are touching a historian's other role the investigator should share the truth with others, regardless of the consequences. After all, truth must have not only an individual dimension, but also a social one. Writing, but not for publication, makes no sense, especially in times when lies attack us from every side. It is a waste of time. The other part of your question pertains, in my opinion, to traits which should characterize a historian, because the sine qua non condition for practicing history, that is, freedom of speech, is already a past memory. It has been replaced with political correctness, that is, soc-liberal censorship, or, as somebody has nicely put it, a "tyranny of good intentions". Thus in today grim times the sine qua non condition for practicing history is the historian himself truthful, independent, immune to punches, and, finally, simply courageous. Yes, we have lived to see times when, jokingly speaking (but it is a bitter joke), a historian should be a cross between an intellectual and a boxer.

ZK: Where, when, and in what circumstances did first troubles start ? Was it in an educational institution, or did it take place outside university walls ? Who put the initial pressure on you ?

DR: To answer your question requires bringing up numerous details, including the names of my "worthy harassers". I would not mind if servility, lying, and I do not hesitate to use this expression - common boorishness, so typical of our political elites and many scientific workers, saw the light of the day. In 1988, I started working in an Opole learning institution, then called the Silesian Insurrectionists School of Pedagogy; in 1995, it became Opole University, but without the Silesian Insurrectionists, which was a graceful gesture toward the so-called German minority, growing in strength in Opole Silesia. I found a situation there which I would define as a "transformation". It meant that professors, assistant professors, and so on, were shedding off their PZPR (23) robes, hiding away in the drawers some more disgracing fruits of their up-to-then creativity (all those books commemorating the Soviet October Revolution, and the like), in order to turn into "genuine" democrats. They were authentically frightened that some gigantic inspection was going to take place any moment and deprive them of their high positions. It was only Prime Minister Mazowiecki and his "thick line" that

soothed them. Perhaps because of this, later, many of them took a liking to the Freedom Union ? (24) From red to pink only one step. At that period I buried myself completely in the didactic work. At several departments (including evening classes), I was in charge of courses on most recent history of Poland and Europe, and, besides, I set in motion a historic circle, which once a week grouped students who tried to "remove white stains in history". Katyn, the USSR and the Warsaw Rising, (25) Operation "Tempest" in the Eastern Borderlands, (26) the National Armed Forces, (27) the pro-independence underground after 1944, were among the topics of our interest. Although all this was taking place before the finale of the Round Table, (28) that is, with censorship still in force, the academic top brass, as I have said already, were not so dumb as not to sense "the wind of change", so, in effect, we were left alone. In the first half of the 1990s I had already an established position in the university. I won't be bragging when I say that during my classes the classroom was always full. It was nice to hear from the students that I was considered a reliable historian and excellent speaker (this wasn't particularly my own achievement, but that of genes inherited from my father, a lawyer), who was not afraid to take up topics that were dangerous from the viewpoint of political correctness, which was pouring, at first unnoticeably, and then like a waterfall, inside the university walls. And, of course, I was standing up to it in plain sight, feeling intuitively that we were facing the danger of replacing communist censorship with its soc-liberal equivalent. What is more, I anticipated that the result of the victorious invasion of political correctness would be a slavish subjugation of the science of history to politics. There has never been my consent to this.

Notes:

1. Greater Poland, Posnania. An area in western and central Poland, drained by the Warta, Odra, and Wisla. Its main city is Poznan.
2. The Poznan Rising. A military action of the Wielkopolska Polish population against the German authorities, launched on 27 December 1918, and settled by the Treaty of Versailles on 28 June 1919.
3. Kasa Chorych. In 1920-34, a self-governing institution providing sick leave benefits to the insured and their families.
4. Stronnictwo Pracy.
5. Polskie Stronnictwo Ludowe. A political party formed in 1945 (it ceased to exist in 1949). Its leader was Deputy Premier Stanislaw Mikolajczyk. In opposition to the communist authorities, it advocated, among others, strong self-government and independent family farms. The communists used repressive measures against its members.
6. In October 1971.
7. Declared on 13 December 1981 by the communist authorities under General Jaruzelski to suppress the Solidarity Trade Union. Suspended on 31 December 1982; lifted on 22 July 1983.

8. Ziemia Zachodnia. A former German territory, ceased to Poland by the Allied Powers during the Potsdam Conference in July-August 1945.

9. Fought in 1919-21; concluded on 18 March 1921 in Riga with a peace treaty, which defined the border between Poland and Bolshevik Russia.

10. Związek Harcerstwa Polskiego, ZHP (Association of Polish Scouts). The communist version, created in 1956, of an association, founded in 1918. Harcerz, in Polish: scout.

11. Bolesław Bierut (1892-1956). President in 1947-56; general secretary of the United Polish Workers' Party (Polska Zjednoczona Partia Robotnicza, PZPR) in 1948; 1st secretary of its Central Committee in 1954-56. An NKVD agent; one of the leading Stalinist figures in Poland, directly responsible for numerous crimes of the secret police apparatus.

12. Zmotoryzowane Oddziały Milicji Obywatelskiej (Motorized Reserve Units of Citizen Militia). A police group, whose role was to keep order during turbulent events, such as natural catastrophes. During martial law in 1981-82, the ZOMO were used to disperse demonstrations and break strikes. Notorious for ruthlessness and brutality.

13. Edward Gierek (1913-2001). 1st Secretary of the PZPR in 1970-80. His reign was considered more liberal and pro-West than that of his predecessor, Władysław Gomułka.

14. Roman Dmowski (1864-1939). Politician and publicist. Co-founder and leader of the Narodowa Demokracja (National Democracy), a.k.a. the Endecja, a right-wing, national movement. Led the Polish delegation to the Paris Peace Conference. "[P]robably the single most significant figure in modern Polish politics" (Norman Davies). Opponent of Józef Piłsudski and the Sanacja.

15. Wincenty Witos (1874-1945). Politician, farmer leader, publicist; deputy from Galicia (the Austrian Partition) to the imperial Reichsrat in Vienna in 1911-18.

16. Three risings (1919, 1920, and 1921) of the Polish population in Upper Silesia against the German authorities.

17. Poznański Czerwiec 1956. A general strike and street demonstrations of the workers of the Cegielski Metal Factory in Poznań. On 28-29 June 1956, ca 100,000 people demonstrated under the slogan "Bread and freedom." During the pacification by the units of the Polish army and security apparatus tens of workers were killed.

18. Jacek Kuron (b. 1934). Politician and publicist. One of the leading figures of the anti-communist opposition in Poland, co-founder in 1976 of the Committee for the Defense of Workers (Komitet Obrony Robotników, KOR). In 1956, he belonged to PZPR (expelled in 1964).

19. Sixteen-year-old son of Bolesław Piasecki (1915-79), right-wing politician and publicist. In January 1957, Bogdan Piasecki was abducted and murdered by "unknown perpetrators." His body was badly mutilated.

20. On 4 July 1946 in Kielce (central Poland). In accordance with the official version, 39 Jews were killed by an angry crowd, as a result of a hearsay that Jews had committed a ritual murder on a 9-year-old boy.

21. The widespread student protests, on 8-11 March 1968, against the communist authorities' harassment of students who had taken part in an anti-censorship demonstration. The subsequent political crisis, including an "anti-Zionist" campaign inspired by the authorities, resulted, among others, in emigration from People's Poland of ca 20,000 persons of Jewish extraction.

22. Armia Krajowa (AK). During WWII, the biggest and strongest Polish underground resistance organization, operating in the pre-war Polish territory.

23. Polska Zjednoczona Partia Robotnicza (The Polish United Workers' Party). A communist party, founded in 1948 through the enforced merger of the Polish Socialist Party with the Polish Workers' Party. The former, founded in 1892, fought the Tsarist rule in the Russian Partition; the latter, founded in 1942, was Soviet-sponsored. The PZPR was the ruling party of People's Poland, loyal to the Soviet Union. Dissolved on 27 January 1990.

24. A political party, of liberal, conservative-liberal, and Christian profile, founded in 1994. Tadeusz Mazowiecki was its leader from 1995 to 2000. In 1989, as Premier, in a speech to the Sejm (Polish Parliament), Mazowiecki declared: "We are marking off the [communist] past with a thick line".

25. Launched by the Home Army on 1 August 1944 against the German garrison in Warsaw. The Soviets refused assistance to the insurgents.

26. Akcja "Burza". The military activities, including sabotage, of the Home Army at the rear of the German Army, begun in March 1944 in Volhynia. At times, the Polish units fought arm-in-arm with the Soviet partisans and the Red Army. After the fighting, most of the Home Army units were disarmed by the Soviets, and either incorporated into the Polish army within the Red Army, or shipped to Soviet concentration camps.

27. Narodowe Siły Zbrojne (NSZ). An underground resistance organization formed in September 1942, independent of the Home Army. It fought against the Germans and Soviet partisans. After the war, the NSZ fought the communist authorities. As a result of mass arrests of its members by the communist security apparatus, the organization stopped its activities in 1947. Its leaders were executed.

28. The Round Table. A conference of representatives of Solidarity (incl. Lech Wałęsa, Tadeusz Mazowiecki, and Jacek Kuron) and communist authorities between 6 February and 5 March 1989 in Magdalenka near Warsaw. The negotiations made possible the formation of the first non-communist government in post-war Poland.

*** Translated from Polish by Mark Matyszewski**
Notes added by Mark Matyszewski

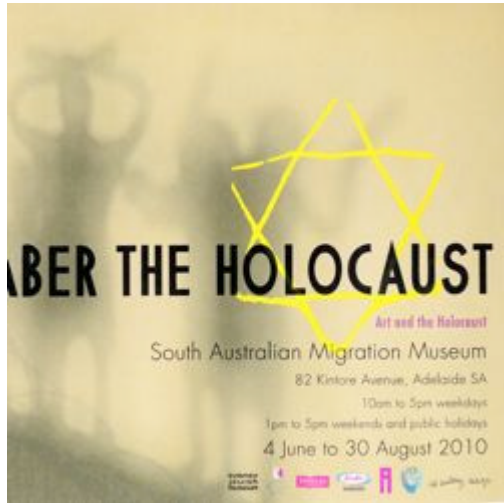
**** For this transcript thanks to Dana Alvi of <http://www.papurec.org/>**

***** Dr Ratajczak was also the former European Associate of Adelaide Institute.**

'No Holocaust flyers', shop tells Adelaide survivor

PETER KOHN, AJN, 05 July 2010

A HOLOCAUST survivor staging an Adelaide exhibition on the Shoah was appalled when told that a flyer for the event could not be posted outside a local store because a regular customer "does not believe in the Holocaust".



The flyer that caused a furore in an Adelaide shopping centre
Adelaide sculptor Andrew Steiner, 77, who survived the war in Budapest, losing 13 members of his family, told *The AJN* he was shocked when a staff member informed him the A3-sized poster, affixed to a pillar outside the shop, had to come down.

When *The AJN* contacted Digital Concepts at Norwood Place, an Adelaide shopping centre, the shop assistant who had spoken to Steiner said: "The flyer had 'Holocaust' written on it, and we've got a customer that comes in here who doesn't believe in the Holocaust, so if we have stuff up there like that, then we have to get into arguments with people, and we can't be bothered."

The store manager later phoned *The AJN* and confirmed that notorious Holocaust denier Fredrick Toben was a regular customer.

However, he insisted the content of the flyer was not the reason it was removed. He said that posting notices in common areas outside the shop violated his lease. A

spokesperson for Norwood Place confirmed that was the centre's policy.

Steiner said he had posted about 40 flyers in libraries, civic centres and shopping centres around Adelaide, and had not had any objections elsewhere.

Anti-Defamation Commission executive director Deborah Stone expressed her dismay at the shop assistant's reaction. "The Holocaust is not a matter of belief," she said. "It is a fact of history. Exhibitions like this one are an important part of educating people to understand what happened and protecting human rights in the future."

"Fredrick Toben's offensive behaviour in denying the Holocaust has been condemned by Australian courts. No retailer should be pandering to that."

The exhibition, titled *Remember the Holocaust: Art and the Holocaust*, was devised, financed and curated by Steiner who has been preparing it for 18 months. It is running at Adelaide's Migration Museum until August 30.

<http://jewishnews.net.au/news/2010/07/05/no-holocaust-flyers-shop-tells-adelaide-survivor/14165>

Fredrick Töben submits Letter-to-Editor:

Fredrick Toben says:

Your comment is awaiting moderation.

[July 7, 2010 at 6:38 am](#)

How interesting to see Peter Kohn continue in the typical Jewish tradition of inciting hatred against me, and for Deborah Stone continuing the centuries-old Jewish conspiratorial hate campaign against non-Jews by adopting the B'nai B'rith Antidefamation tradition - playing the victim yet being the perpetrator.

Have a view of the following from Adelaide Institute's newsletter No 507 where it is clearly demonstrated how such tactics are employed.

<http://www.adelaideinstitute.org/newsletters/Newsletter%20507.pdf>

Anyone who claims organised Jewry supports free expression is delusional because what it advocates is intimidatory tactics rather than dialogue, followed by legal persecution - all done by proxy, of course.

Fredrick Töben - currently in the USA, 6 July 2010

Artist v Holocaust denier in poster row

Pia Akerman [The Australian](#), July 13, 2010 12:00AM

HOLOCAUST denier Fredrick Toben has inadvertently caused controversy again, this time at his local shopping centre.

Like many artists seeking an audience for their new exhibition, sculptor Andrew Steiner asked to put posters around the local Norwood Place shopping centre, in Adelaide's eastern suburbs.

Staff at the Digital Concepts photo shop agreed to display a poster for "Remember the Holocaust: Art and the Holocaust" -- but when Mr Steiner walked past the shop again less than 20 minutes later, the poster was gone.

The reason has dragged Mr Toben back into the spotlight eight months after he was released from prison, where he served three months on contempt of court charges after breaking orders not to publish offensive material on his website.

Mr Steiner, a Holocaust survivor, said the shop assistant told him the poster had to be taken down because a customer would object: Mr Toben.

"I never would have foreseen it," said Mr Steiner, who moved from Budapest to Australia with his family in 1948 at the age of 14.

"He has built up a bit of notoriety over the years, it's impossible not to be aware of him."

Jemma -- the shop assistant, who declined to give her surname -- confirmed Mr Toben's name had been

mentioned. "I said, 'What if we've got customers that come through here who don't agree with that poster, we can't have things like that up there'," she said. "He (Mr Steiner) said, 'Is Fredrick Toben one of your customers?'"

"I said, 'I don't know, could be'."

Jemma said the poster was taken down because her boss told her no posters were allowed to be put on a pillar outside the shop.

"We're not allowed to put our own stuff up," she said.

"We've had heaps of people wanting to hang stuff up, and we can't."

"I don't even know who Fredrick Toben is, and whether he's a customer. I don't remember everybody's faces."

Mr Toben, travelling in the US, said he did use the photo shop but would not have complained about the poster.

He was jailed last year for disobeying Federal Court orders by keeping anti-Semitic material on his Adelaide Institute website.

Mr Toben was held in Britain for nearly two months in 2008 while German prosecutors tried unsuccessfully to extradite him on charges of publishing internet material "of an anti-Semitic and/or revisionist nature".

<http://www.theaustralian.com.au/news/arts/artist-v-holocaust-denier-in-poster-row/story-e6frg8n6-1225890967372>

Related Coverage

[Voice to be held in contempt](#)*The Australian* , 17 Aug 2009
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[Toben given leave to appeal sentence](#)*The Australian* , 2 Jun 2009
[Toben and the case for free expression](#)*Adelaide Now* , 16 May 2009
[Holocaust denier guilty of contempt](#)*Adelaide Now* , 16 Apr 2009

From: toben@toben.biz

To: AkermanPI@theaustralian.com.au

Sent: Tue 13/07/10 12:22 PM

Subject: Fwd: Your article: Artist v
Holocaust denier in poster row

Pia, you are slipping in your manners while I still operate on trust when I speak with individuals.

1. Your article is sloppy and propagandistic. Labelling me a 'Holocaust denier' is using words as weapons of war, as are the following words: 'hater', 'antisemite', 'racist', 'Nazi', 'terrorist'. Those who use these words wield them as weapons against real or imaginary opponents whose arguments rest on truth-content and not on fiction. Using such words indicates a total failure of moral and intellectual nerve/integrity. You have reached this point in your reporting - and in decades to come you will reflect on this matter and will have to live with your conscience, if you still have one at that time in your life when such things still matter. Alternately you can override such moral qualms by rationalising things away. But this usually then expresses itself in some physical or mental medical condition.

2. A newspaper article should inform and clarify an issue. You have done nothing of the sort and you fall into a stereotypical mindset, as the heading indicates: 'Artist and Holocaust denier in poster row'. Why do you not in this article mention the problem of censorship and how Steiner is permitted to self-express while I am legally gagged,

which goes to the heart of my not being able to think about my 'identity' as an Australian of German descent? Remember, Jeremy Jones did state early in 1996 that he is out to stop me "from functioning", which in your article you directly support.

3. In this context you could have made use of material from Newsletter 507 where the Jewish legal persecution technique used against me is graphically illustrated, and how oppressive such becomes. You could have informed your readers that ten years ago the Australian B'nai B'rith Anti-Defamation Commission wrote a confidential letter to the US Embassy in Canberra requesting I be stopped from entering the US. For the sake of balance should you not have highlighted the fact that this organisation is a defamer of individuals with whom it locks horns? Never do individuals in this organisation open themselves to any public debate on matters Holocaust. Why not? What do they fear? You could do a great service to your readers with a feature article on their fears, imagined or real!

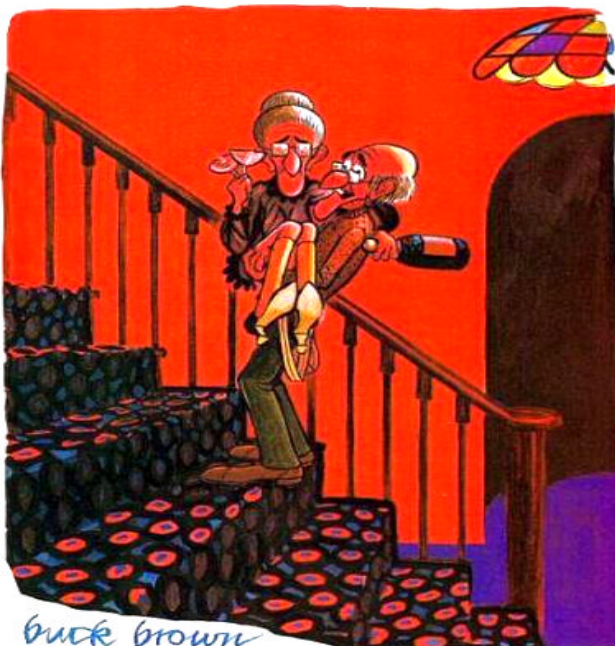
4. Instead you labour the point of my past imprisonment, then you justify this with that stupid 'antisemitic' word which has no bearings on my research and quest for truth-telling in historical research. After all, I do 'academic' research on a number of issues, something you seem to delight in ignoring in your article. Hence my noting that jarring imbalance in your reporting about my person.

5. Why did you not open yourself to the impulses behind this whole controversy - that of free expression and how our society is becoming more oppressive where independent thinking is stifled? In this age, where the Internet is still our instrument of mass instruction, you have failed to do an unbiased reporter's job!

6. Incidentally, my book: **ARBEIT MACHT FREI: impertinent incarceration**, will be launched in August at the Norwood Shopping Centre. Would love to see you there! Cheers - Fredrick toben@toben.biz

Update: On 4 August 2010 I asked Jemma what had gone on between her and Pia. She said that she had asked Pia not to identify her by name, which Pia did. It seems that Pia is losing her objectivity as a reporter. I need say no more.

Getting Older



"No, I'm not tired - just trying to remember why we were going upstairs."

